

MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference at Scottsdale, Pennsylvania, and distributed to the members of Mennonite Historical Association. **Editors:** Melvin Gingerich and Grant Stoltzius. **Associate Editors:** H. S. Bender, H. A. Brunk, J. C. Clemens, S. F. Coffman, Paul Erb, J. C. Fretz, Ira D. Landis, C. Z. Mast, M. C. Lind, and S. S. Wenger. Dues for regular membership (one dollar per year) or for sustaining membership (five dollars or more annually) may be sent to the treasurer of the Association, Ira D. Landis, Route 3, Lititz, Pennsylvania. Articles and news items may be addressed to Melvin Gingerich at Goshen, Indiana. **Office Editor:** Paul Erb.

Vol. XII

JANUARY, 1951

No. 1



The burial place of Christopher Dock is not known. This memorial was erected in 1915 by the Montgomery County Historical Society and stands in the cemetery of the Lower Skippack Mennonite Church. (Photograph courtesy Warren M. Wenger).

Christopher Dock

QUINTUS LEATHERMAN

Christopher Dock, probably born in the Rhenish Palatinate, Germany, came to America about 1714. By 1718 Dock was teaching a subscription elementary school among the Mennonites of the Skippack settlement, north of Germantown, Pennsylvania. His teaching career, probably begun in Germany, now continued for ten years at Skippack. He then gave up teaching in favor of farming. In 1735 he bought a farm of 100 acres near Salfordville, where he probably lived his remaining years. Soon after giving up the Skippack school, Dock says he felt the "smiting hand of God" calling him back to the teaching profession. He taught four summers at Germantown. Finally in 1738, after an interval of ten years of farming, Dock resumed full-time teaching at Skippack and Salford, and continued teaching until his death in 1771.

Christopher Dock's life and work is best known through a reading of his essay, *Schul-Ordnung* (School-Management). One of his pupils, Christopher Sauer, Jr., of Germantown published the first two editions in 1770. This work reveals the gentle and loving character of Dock as a teacher and his successful methods of instruction. Printed in the German language, it found its way into many Pennsylvania-German homes and must have had a profound influence on those who taught the German schools of his day. Teaching was a divine calling; pupils were given individualized instruction; character and godliness were the chief objectives in Dock's school.

Christopher Dock was one of the selected contributors to Christopher Sauer's *Geistliches Magazin*. Among the articles contributed were "A Hundred Necessary Rules for Conduct of Children," and "A Hundred Christian Rules for Children." Both of these works reveal interesting customs and practices of colonial times among the Germans. They also reflect Dock's keen interest in, and deep understanding of, children.

Not only was Dock a successful teacher of the 3 R's, but he also made a real contribution in teaching art. Dock's specialty was the *Fraktur-Schriften*, or beautifully colored manuscripts. These consisted of Scripture texts or mottoes artistically penned in colored inks. It is said that Dock had twenty-five of them hanging on the walls of his schoolroom. He used some of them as copy forms (*U'orschriften*) of the alphabet. Others were given to pupils as rewards for excellent work. (Some of Dock's originals have been preserved in the Historical Society of Pennsylvania and in the Schwenkfelder Library of Pennsburg, Pennsylvania.) Dock's influence can be seen in collections containing the work of Dock's pupils. Teachers of the nineteenth century continued the practice of this art and used Dock's ideas for the encouragement of pupil effort.

Dock also wrote at least seven hymns. Five of these hymns found their way into the earliest American Mennonite Hymnal (*Zion's Geistliche Harfe*, 1803), and were retained in later editions. It is quite possible that Dock's emphasis on teaching of hymns in the schools, and his probably serving as an able chorister in the Salford or Skippack churches, were largely responsible for the exceptional interest in singing among the Mennonite congregations of Montgomery County.

Christopher Dock made no effort to preserve his name in the annals of history, and yet his humble and unassuming character had a far-reaching influence on the spiritual life of succeeding generations and was an inspiration and ideal to many teachers who followed him.

Dock probably continued to live on the farm near Salfordville after the death of his wife in 1761. Dock, in his will of 1762, bequeathed the farm to his daughter and son-in-law, Margaret and Henry Stryckers. Another daughter, Catherine, was married to Peter Jansen of Skippack.

We do not know the burial place of Christopher Dock. Tradition gives us a very plausible account of his death. It was Dock's custom to remain at school after dismissal of children to pray for each one of his pupils. One evening in the autumn of 1771 he did not return home at the usual time. He was found on his knees in the schoolroom, but his spirit had gone.

A memorial stone in honor of Christopher Dock was erected in 1915 by the Montgomery County Historical Society. It stands in the cemetery of the Lower Skippack Mennonite Church bearing this inscription:

"Here, Christopher Dock who in 1750 wrote the earliest American essay on pedagogy, taught school and here in 1771 he died on his knees in prayer."

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2. Samuel W. Pennypacker Collection, Schwenkfelder Historical Library, Pennsylvania. This collection contains several of Dock's manuscripts and merit cards, so marked by Pennypacker.

3. Christopher Dock

(1) *Eine Einfaltige und gründlich abgefasste Schul-Ordnung*, etc.

Christopher Sauer, Germantown, 1770 (Facsimile of 1st edition is in Brumbaugh's "Life and Works of Christopher Dock.")

(2) Hymns

(Five of Dock's hymns have been def-

initely authenticated through their publication by Christopher Sauer.)

(3) "Copia einer Schriftt welche der Schulmeister, Christopher Dock, an seine noch lebende Schüler zur Lehr und Vermahnung aus Liebe geschrieben hat," *Geistliches Magazien*, Vol. I, No. 33, Christopher Sauer.

(4) "Hundert Nöthige Sitten-Regeln für Kinder," *Geistliches Magazien*, No. 40, Christopher Sauer, Germantown.

(5) "Hundert Christliche Lebens-Regeln Für Kinder," *Geistliches Magazien*, No. 41, Christopher Sauer, Germantown.

4. Deed for Christopher Dock's farm (Deed is in possession of Elmer Wolford who lives on the Dock farm.) John Souder and Henry Landes have made an accurate copy of this deed.

5. Will of Christopher Dock Register of Wills Office, Philadelphia, Will No. 116 of 1771, page 176. (I could not locate this will. Copy in Perkiomen Region, April 1, 1923.)

6. John D. Souder Collections

(1) Contains copies of Dock's art manuscripts.

(2) Clippings of Sauer Newspaper *Der Hock - Deutsch Pennsylvanische Geschiecht Schreiber* (n.d.) in which Sauer offers a reward for the return of the lost manuscript of Dock's "Schulordnung."

(3) Copy of Dock's deed for his farm.

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(2) Bender, Harold S.—"Founding of the Mennonite Church in America at Germantown 1683-1708," *Mennonite Quarterly Review*, Goshen College, Goshen, Indiana, October, 1933.

(3) Pennypacker, S. W.—"Bebber's Township and the Dutch Patroons of Pennsylvania," *Pennsylvania Magazine*, Vol. 31, No. 121.

(4) Bender, Harold S.—"Christopher Dock," *American-German Review*, Carl Schurz Memorial Foundation, Inc., Philadelphia, Pennsylvania, February, 1945.

(5) Hocker, Edward W.—"The Sower Printing House of Colonial Times," *Pennsylvania German Society Proceedings*, Vol. LIII, Norristown, Pennsylvania, 1948.

(This article was prepared for the *Mennonite Encyclopedia* and is here used with the permission of the author and of the *Encyclopedia*.)

Souderton, Pa.

Valentine Kratz (1760-1824)

(In his *Brief History of the Mennonites in Ontario*, L. J. Burkholder stated that Valentine Kratz was the first minister of the Mennonite Church in the Niagara district, which was probably the earliest Mennonite settlement in Ontario. Mennonite families settled in this area perhaps as early as 1786. "In 1799 eight other families came and in 1800 seventeen families were added to the new colony. The 1800 group comprised about 60 persons," wrote Burkholder.

With perhaps 100 persons in the new settlement, the need for a minister was felt. One, Samuel Moyer, wrote to his former ministers asking for help and counsel. A reply from six ministers in Bucks County, Pennsylvania, on September 4, 1801, advised the Niagara settlement to let the Lord indicate to them by votes and the lot the one whom He had chosen to preach the Gospel. As a result of this advice, in 1801 Valentine Kratz was chosen minister and John Fretz deacon. This congregation came to be the present Moyer Church at Vineland, Ontario.

In the Archives of the Mennonite Church, Goshen, Indiana, there is deposited the following account concerning Valentine Kratz, written by Mrs. Simeon Kratz, great-granddaughter of Valentine Kratz. The date of the manuscript is not given but her address is given as Vineland, Ontario. Minor corrections in spelling and the use of English have been made in the copy below, but the meaning

or content has not been changed.—M. G.)

A history of Valentine Kratz, who came to Canada in 1799 and settled in what is now called Vineland. He was the first Menmonite preacher in the district. They came to Canada with covered wagons drawn by oxen, and they brought a cow with them to have milk on their way. They would use the milk that they wanted; the remainder was put into the churn on the wagon. As the wagon went along, it churned them a little butter. They had their stopping places on the way and there would bake bread. Sometimes their supply was used before they got to the next place where they could bake bread. In that way they journeyed on until they got to Niagara River.

Since there was no bridge across the river, two of the men swam across to see how deep the water was. They waded back with long sticks in their hands and found that the water was waist-deep. They brought the cow and oxen across and then went back and brought the wagon, with the family in it, by hand. They had tight wagon boxes. Grandmother said there was a little water in the box, but it did not damage anything. Only their feet were in the water, but that did no harm, for they were all barefooted. They walked much of the way. When their feet would get sore, they would ride to rest their feet and another one would get out and walk.

When they got here they hewed out a place where they could build a log house that had one room downstairs and one room upstairs. There were no stair steps, only a ladder to go up and down. They made tables and benches; that was their furniture. Since there were no wells, they had to go to springs after water. On their way to the spring, two of the girls, Molly and Barbara, met an Indian. He asked them where they were from and they answered that they came from Pennsylvania. The Indian said, "No, you did not come from Pennsylvania. You come from Virginia, and you killed two of my brothers. I will kill you. I will scalp you." But he did not touch them. He went on up the path and the girls got the bucket of water and went back to the house. The Indian was in the house talking to their father and was nice toward them. Canada was inhabited by Indians and they did not like it when the first settlers came in. They were a little jealous.

They were settled, but they had no church. They would have Meeting when they would get together. Later they built a log church. It was not very good, but it served the purpose. There were not enough windows in it and it soon became too small. They built another, and I

think that it was built where the church is now.

The reason why I remember so much of my grandmother is that my own mother died before I was five years old and she was my mother. I would ask her about how she came to Canada. I would get her to tell me the story as it was very interesting to me to hear her tell about it. She was 10 years old when she came to Canada with her father, Valentine Kratz, in 1799. She married Abraham Hunsberger in 1811 and in 1812 she lived in a little log house two and a half miles southwest of what is now called Vineland. It was all timber. A battle broke out, and he (Hunsberger) was called out to help. He left his wife at home alone with their first baby which was two weeks old at the time. The battle as soon over and he came back singing,

"Home from battle ground, lady love,
Lady love, welcome me home."

She told me how strict her father was. She said that he would not allow them to quarrel but brought them up to be good children. Grandmother was a good grandmother. She would teach me to trust in God; and she would say that we must pray if we want to get to heaven. I remember that I often met her in her room kneeling and lifting up her heart and voice to God in prayer.

A John F. Funk Letter of 1856

(John F. Funk's decision to go west as a young man had important consequences for the Menmonite Church. The letter below written to his brother-in-law, Jacob Beidler, who was engaged in the lumber business in Chicago, throws light on the reasons for the decision to leave Pennsylvania. Having been born in Bucks County, Pennsylvania, April 6, 1835, he spent his childhood and youth in that area. In 1854 at the age of 19, he taught his first school in his native county. Two years later while teaching school he wrote the letter below. Several months after writing the letter, he went to Chicago and by April, 1857, was engaging in the lumber business of that city.—M. G.)

Hilltown, November 24th/56

Mr. J. Beidler

Dear Brother

Your kind favor of the 2nd inst. was duly received, and I was much pleased to hear from you.

We are all well at present, and our friends as far as I know, except Sister Esther. She has had a very severe spell of Intermitting fever, and after nearly recovering, it returned again with even

more severity than the first time. She was very low for some time and had lost all hope of recovery although her case was not so dangerous as she thought. She is slowly recovering; she has been sick for about four weeks.

I am, as you supposed, engaged in teaching, and enjoy myself tolerable well because I take a delight in teaching. But I am not satisfied, and my mind is not at rest. My thoughts are ever wandering forth among other scenes. The narrow confines of the school room are far too limited for me now, and I have determined, if nothing happens, to see the West as soon as my school closes. And if you can procure a situation that you think will suit me, you may do so, and I will come to Chicago as soon as I can leave here.

I have no particular news to tell you at present. The school room is my home; beyond it, I find out little.

I still get the *Tribune*. It comes much more regular since the election than it did before.

Our railroad is rapidly progressing and will be completed in about two months. My school is still increasing a little. I have from 20 to 30 scholars and expect some more today. We have a teacher's Institute where we meet weekly for mutual improvement in the art of teaching and also a debating society and these in connection with my school keep me constantly employed so that I have scarcely time for rest and recreation.

Hoping that this may find you all enjoying good health, and expecting to hear from you soon again I subscribe myself in haste,

Yours truly,
John F. Funk

Historical Notes on the Millwood Graveyard

JOHN E. KAUFFMAN

The ground for this graveyard was first taken from the northwest corner of the farm then owned by John Stoltzfus who was a grandson of Nicholas Stoltzfus who immigrated to America from Germany, October 18, 1766. John Stoltzfus was ordained deacon in 1844 in Upper Pequea District and a little later moved to the above-mentioned farm. The first burial was Salema, daughter of the above-mentioned John and Catherine Stoltzfus, who died Aug. 15, 1847, aged 7 months, 21 days. In 1867, John Stoltzfus sold this farm and moved to Tennessee. We find recorded in the Recorder's Office, Lancaster, Pa., a deed dated March 24, 1868, from John H. Stoltzfus and his wife

Catherine to Reuben Wenger, recorded in Deed Book Q, Vol. 9, Page 714, for 82 acres & 20 perches of land in Salisbury Twp. Therein occurs the following clause:

"Excepting and always reserving of the herein granted premises 10 perches of land for a graveyard with privileges of the owners of said graveyard, having as much of the adjoining land as may be needed by paying said Reuben Wenger his heirs, and assigns a reasonable price for the same."

According to information available, a deed dated Jan. 24, 1902, seems to be the first deed of graveyard which was deeded to trustees of Millwood Church, namely, S. L. Kauffman, C. M. Umble, and Nicholas Summers for the sum of \$33.84, who in turn deeded half interest to John Berkey and Stephen Stoltzfus, representing the House Amish Church, for the sum of \$16.92. Land was added to the graveyard as needed. Deeds were dated 1893 and 1925 and at present (1940) the graveyard is 204 feet long and 178 feet wide containing 133 perches of land. Up to 1938 those having burial plots were required to pay the sum of 50 cents annually for the upkeep of same, but as this was not very satisfactory it was suggested by Solomon Stoltzfus of the House Amish Church that a permanent fund be appropriated of \$3000.00 for the upkeep and maintenance of the graveyard. Upon this suggestion the sum of \$3000.00 was arranged for, the Millwood Church subscribing \$2000.00 and the House Amish Church \$1000.00. This fund of \$3000.00 was invested in a mortgage in the Solomon Stoltzfus farm at 3 per cent interest, said interest to be used for the upkeep and maintenance of said graveyard.

There were five trustees appointed as follows: Samuel E. Summers, Edgar Umble, and Christian Kennel, representing the Millwood Church, and Benjamin Umble and Henry U. Stoltzfus, representing the House Amish Church; Edgar C. Umble to act as secretary and treasurer.

A Declaration of Trust was made, copies of which are in possession of the above-mentioned trustees.

Parkesburg, Pennsylvania.

Book Review

John C. Wenger: *The Doctrines of the Mennonites*. Mennonite Publishing House, Scottdale, Pa., 1950; pp. 160; \$1.00.

Recognizing the teaching values of Mennonite doctrine in a program of adult education the Mennonite Commission for Christian Education and Young People's Work asked John C. Wenger to expand Chapter XIII of his *Glimpses of Mennon-*

ite History and Doctrine into a volume suitable for instruction purposes in congregational classes as well as in church schools. Accordingly each chapter is built up on the general pattern with excerpts from Anabaptist and early Mennonite literature, quotations of pertinent Biblical passages, reference materials in the confessions and catechisms, and study questions. Appended are the Schleithem, Dordrecht, and Christian Fundamentals confessions; and the Shorter, Waldeck, and Roosen catechisms.

By including these confessions and catechisms, Dr. Wenger does not desire to make the Mennonite Church a creedal church. His book is offered "only with the deep conviction that our spiritual heritage is truly Scriptural, and with the hope that these studies may enhance our acquaintance with our historic faith and deepen our appreciation of its truth."

Truly there was an "Anabaptist vision" and it is necessary for twentieth-century Mennonites to recapture it. This can be done best by placing before us the expression of primitive Mennonite doctrine in the very words of our forefathers. The excerpts from early Anabaptist and Mennonite leaders are typical of their faith and life.

Very central to the Anabaptist vision is the constant appeal to the Scriptures rather than to a theology. Recognition of this viewpoint is given as each doctrinal heading is supported by a section, "Pertinent Biblical Passages."

The author seeks to make the impact that fundamental to Anabaptist and Mennonite thought are its unique emphases on the Bible, the church, and the Christian life. The Bible must operate in daily life; it should function in the salvation and sanctification of men. This view of the Bible regards Christian ordinances as binding in form and spirit. It leads to the ethic of love which does not permit participation in warfare, police service, or in being a magistrate. It holds to the simple life which forbids suing at law, swearing of oaths, membership in secret societies, divorce and remarriage, wearing of jewelry, women cutting their hair, worldly recreation, and the moving picture theater. Finally Biblicism recognizes the New Testament as the fulfillment of the Old and as being eternal.

The church constitutes a fellowship of committed disciples. Accordingly the church should be kept pure by discipline. Discipleship involves taking up the cross, and being faithful unto death.

In conclusion Dr. Wenger voices the conviction, "Upon the Mennonite Church of today rests the responsibility of holding aloft the Anabaptist torch of truth, a lamp which burns with the light of divine revelation, and a beacon which

can give guidance to thousands of souls as they grope for the light of life."

This book should fill a large place in the teaching program of the church both in our congregations and schools. It is a splendid beginning in setting forth the doctrines of the Mennonites, the groundwork for the preparation of a "definitive Anabaptist-Mennonite theology."

Eastern Mennonite College.

Chester K. Lehman.



The Saron or Sisters' home at the Ephrata Cloisters

Booklet on Ephrata Martyrs' Mirror now Available

Daniel R. Heatwole's dramatic story of the sale of an Ephrata *Martyrs' Mirror* for only \$25.00 is now printed in attractive pamphlet form. It is a reprint from the October, 1949, issue of *The Mennonite Community* and contains many excellent photographs of the Cloisters.

Copies of this pamphlet will interest all Mennonite people who have appreciation for the work now being done to restore the Cloisters and to revive the interest in the great classic printed there over 200 years ago.

We feel that young people's groups and church schools should secure liberal supplies of this pamphlet to pass out to the youth of the churches. Of course the story and pictures should interest everyone.

The price is 25¢ per pamphlet or \$2.75 per dozen and for fifty or more, the price is 20¢ per pamphlet. Herald Press, Scottdale, Pa.

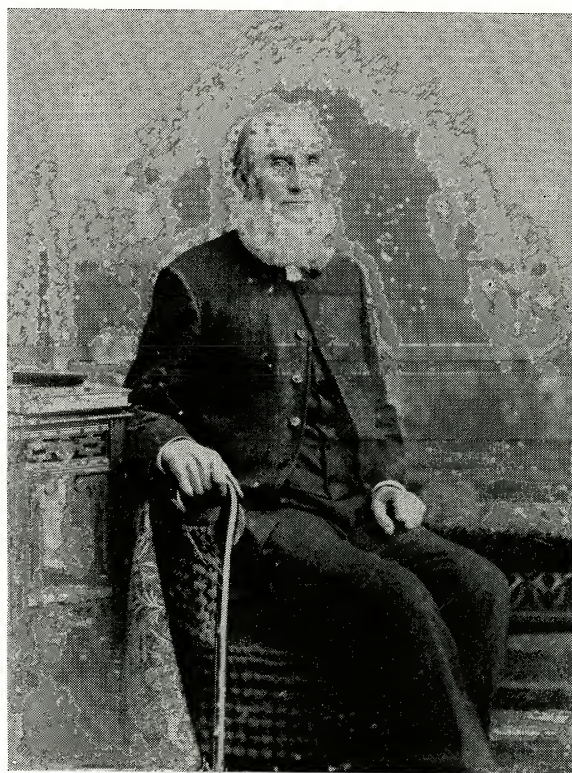
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Vol. XII

APRIL, 1951

No. 2



Joseph Summers—1823-1892

(As editor of the *Words of Cheer* from March, 1878, to August, 1892, Joseph Summers endeared himself to a generation of Mennonite youth who read his paper and who from time to time sent their letters to "Uncle Joseph." His interests were not limited to journalism, for at the time of his death, he was serving as treasurer of the Mennonite Evangelizing Fund, the forerunner of the Mennonite Board of Missions and Charities. Below is part of his obituary as it appeared in the *Herald of Truth*, September 15, 1892, p. 286.—M.G.)

OBITUARY OF JOSEPH SUMMERS

JOSEPH SUMMERS, son of Jacob and Leah Summers, was born on the 11th of October, 1823, in Lancaster Co., Pa. He began to teach school in his 17th year. He attended the Strasburg

Academy for two years and then resumed his work as teacher in which vocation he achieved much success. On the 8th of December, 1846, he was united in matrimony to Barbara Souders by Bish. Christian Herr. On the 15th of March, 1847, he moved to Holmes Co., Ohio, settling on a farm near Millersburg. He lived there 17 years dividing his time between farming and teaching. He also made two trips to California. In the spring of 1850 he and twelve other men from Zanesville, Ohio, organized the Zanesville Mining Co., and on the 28th of March he left home with teams and wagons, going by way of Cincinnati, St. Louis, Salt Lake City and San Francisco. He arrived at Dry Town, Cal., Oct. 23. A great part of this journey was performed on foot and through a country inhabited by the Indian and the buffalo. His anecdotes of this

journey and the valuable lessons he drew from his observations, afforded many an hour's profitable entertainment.

On the 12th of December he started homeward, going by way of Sacramento and San Francisco. He took passage on the steamer Chesapeake on the 30th of January 1851. On account of contrary winds he was on the sea eleven days. At Trinidad and Salmon he remained several months. On the 22d of October he left Trinidad for Panama, thence to San Juan, New Orleans and Havana, Cuba. After enduring many privations and hardships he reached home in December 1851.

In the spring of 1853 he left home on his second trip to California, remaining there six years. After his return he lived one year in Ohio and then moved to La-Grange Co., Ind., where he lived one year, moving to Elkhart Co., five miles

south of Elkhart. In the fall of 1870 he moved to Elkhart, entering the employ of the Mennonite Publishing Co., (then J. F. Funk & Bro.), on the 19th of September, remaining in the employ of the same until his death, serving as proof reader and editor of the "Words of Cheer." His exactness and carefulness in details eminently fitted him for the work in which he was so long engaged.

Two years ago he was afflicted with lagrippe, from the effects of which he never entirely recovered, being continually harassed with a cough, and gradually his almost iron constitution gave way, rheumatism also setting in at times. His clock-like regularity at his post continued, however, and his genial "good morning" to the employees as he passed them on his way through the building up to his desk, as well as his sociable qualities endeared him to all. About New Year's the employees combined and presented him with a fine office chair as a token of their esteem for "Uncle Joseph," as he was called. That he was deeply susceptible of such kindly recognition was shown by his emotion as he expressed his thanks and good wishes to the donors. . . .

A few days before his death he desired his Sunday-school class to come to him, which request was gladly complied with. It was an affecting scene as he took by the hand one after another of the boys whom he had so faithfully taught and gave them kind advice and admonished them to live and labor for God that their lives might be useful and their labors a lasting benefit to themselves and others. He also sent a message to all the readers of the "Words of Cheer," for whose welfare he seemed at all times to be deeply interested. He desired every one that came to see him, to come up to his bedside, shake hands and speak to him. He expressed an implicit confidence in God and his only hope and trust was in Jesus Christ as his Savior. Bro. J. F. Funk was sent for just as he was closing the services at the church on Sunday, August 21st; when he came to him and he asked him if he should pray with him, he answered in the affirmative, and when the prayer was concluded he responded with a hearty "Amen." About an hour later he calmly fell asleep. He was a faithful and devoted Christian and a member of the church in Elkhart ever since its first organization. He also was a zealous worker in the Sunday school, and a faithful helper in every work to promote the cause of Christ and his church.

He was buried on the 24th at the Olive meeting-house. Services were held by J. S. Coffman and J. F. Funk at the meeting-house in Elkhart, and by J. F. Funk at the Olive meeting-house from the

text Rev. 14:13, selected by himself. He leaves a sorrowing companion and nine brothers and sisters to mourn his departure. Peace to his ashes.

The Amish in Center County Pennsylvania

JOHN A. HOSTETLER

We shall never know what attracted the early Amish settlers to Halfmoon Valley in Center County one hundred and fifty years ago, but we definitely know that they moved there as early as 1804 and remained there as late as 1840. Amish residents of Mifflin County have known that a settlement was located in Halfmoon (Township and Valley) many years ago, but who lived there and when has never been established. A careful examination of the Center County courthouse records at Bellefonte reveals that at least eight different Amishmen owned land in Halfmoon. These were: John Yoder, Henry Yoder, Joseph Yoder, Sr., Joseph Yoder, Christian Yoder, Jacob Yoder, Christian Kaufman, and Isaac Kaufman.

The assessment list of 1804 of Halfmoon Township was the first to include in it names of Amish persons. This list includes the following names and evaluation of property: (1) Henry Yoder, land valued at 4,050, 3 horses 120, 2 cows 32; (Joseph Yoder, land 4,101, sawmill 150, 4 horses 200, four cows 48; (3) Christian Yoder, land 3,700, 3 horses 150, 5 cows 80; Joseph Yoder, Sr., land 2,880, 4 horses 120, 3 cows 48.

A record of land and other purchases by persons with familiar Amish names, and who presumably were Amish, is listed below as found in the county recorder's office. The earliest record of land purchased found among the registry of deeds was in 1813, but we know from the paragraph above that this was by no means the first land purchased by Amish. Since the county was organized in the year 1800, it is possible that the records were recorded with the state or some other regional office at that time. It is highly probable that they moved here during the year 1803, since the assessments include their names during 1804. 1805, (October 18)

John Yoder of Kishacoquillas Valley purchased from Philip Berger of Potter Township, Center County, numerous artifacts at a public sale for which he paid \$92.

1813, (December 16)

Joseph Yoder, Jr., of Armagh Township, Mifflin County, purchased from Alexander Stewart and wife of Halfmoon Township, Center County, a tract of land, the number of acres not given, for \$4,860.

1815, (January 27)

Joseph Yoder of Halfmoon Township purchased from John Lewis deceased of the same township 130 acres for \$6,990.

1818, (May 14)

Joseph Yoder, Sr., of Halfmoon Township purchased from Andrew Thompson and wife of Halfmoon Township 50 acres for \$1,850.

1819, (March 10)

Jacob Yoder of Henderson Township, Huntingdon County, Pa., purchased from Christian Yoder and wife of Halfmoon Township 50 acres for \$5,681.59.

1826, (March 28)

Joseph Yoder of Halfmoon Township purchased from Christian King and wife of Halfmoon Township 179 acres for \$3,000.

1826, (November 20)

Joseph Yoder of Halfmoon Township purchased from Joseph Thompson of West Township, Huntingdon County, Pa., two-seventh share of an estate worth \$616.

1827, (March 21)

Joseph Yoder of Halfmoon Township purchased from Rebecca Hamilton of Halfmoon Township one-seventh part of an estate for \$50.

1827, (November 16)

John Yoder of Warier Mark Township, Huntingdon County, Pa., purchased from Henry Sherer of Halfmoon Township one-fourth part of all mineral benefits—any kind of gold or silver, ore, copper, lead, or any other . . . belonging to him. Christian Hostetler served as witness.

1830, (April 1)

Jonathan Yoder of Halfmoon Township purchased from John Kreider of the same township 104 acres for \$1,000.

1831, (January 5)

John Yoder of Halfmoon Township purchased from Samuel McDowell a water right for value received. Yoder also purchased from the same party on the same date 101 acres for \$3,500.

1831, (April 1)

John Yoder of Halfmoon Township purchased from John Gray of the same township a water right for \$1.

1834, (March 13)

Christian Kaufman of Halfmoon Township purchased from Jonathan McDowell of the same township 113 acres for \$900.

1838, (March 27)

John Rowin of Halfmoon Township purchased from Christian Kaufman 105 acres for \$677.50.

1840, (March 27)

Abdenego Stephens purchased from Isaac Kauffman of Halfmoon Township 179 acres for \$7,000.

The direct cause of the breakdown and decline of the settlement is not known. From indirect sources we learn that it was probably due to extreme isolation, limited marriageable opportunity, and the sparse opportunity for expansion in productive farming. The last Amish member to sell land according to the registry of deeds was Isaac Kaufman, March 27, 1840. The Amish moved to Mifflin County in the Kishacoquillas Valley, to Lost Creek in Juniata County, and probably to other parts of Pennsylvania. Their place of origin before coming to Halfmoon Valley is not known, but they probably came from the same source as other settlers in Mifflin County—Lancaster, Berks, and Union counties.

The community was located west of the present-day hamlet of Stormstown. Their burial site remains to this day and may be found near a grove of oak trees on the Clyde Beck farm, south of the main highway, about four miles west of Stormstown. Only a very few old sunken grave markers remain, and there are no inscriptions on them, as ordinary sandstones were used. It is not known how many persons were buried or when they died or how old they were at death. A small monument was erected on the burial site by John K. Yoder and Ben Byler of Kishacoquillas Valley, Mifflin County, on November 14, 1937. The inscription on the stone reads:

Burial site of the early Amish Mennonite settlers of the 18th century [sic., 19th century]. Family names, Yoder, Kauffman, Byler, Renno. This memorial erected by the friends of the deceased.

Joseph W. Yoder in *Rosanna of the Amish* (1940), Chapter III, states that Rosanna, the daughter of Irish Catholic parents, was adopted by Elizabeth Yoder of Halfmoon Valley. Rosanna was raised here but later moved with her parents to Juniata and Mifflin counties.

There are at this writing three Amish families, consisting of 24 souls, living in Center County at the eastern part of the county, in Brush Valley about nine miles northeast of Center Hall. They purchased farms here and arrived here with their families on August 25, 1949, from Enon Valley in Lawrence County, Pa. The

family heads are Pre. Jonathan Hostetler, Pre. Jonathan Byler, and Deacon Noah Hostetler. It is believed that more may join the settlement soon. It will be worth while to note the development of the new colony, whether they, unlike their religious forebears of 150 years ago in the same county, can overcome the factors of isolation, limited social contacts, and limited agrarian potential.

Lemont, Pa.

Reminiscences of B. W. Bare

(Among the early Mennonites in Marion County, Kansas, were Noah Good and Benjamin Bare and their families. See "The Twenty-Three Mile Furrow" in October, 1949, MENNONITE HISTORICAL BULLETIN and "Westward Ho—1884" in the present issue. The "Reminiscences" of B. W. Bare have been edited freely to present his recollections in smooth English. The original copy has recently been deposited in the Mennonite Church Archives by Bare's daughter, Mrs. E. B. Burkhardt, Goshen, Indiana.—M. G.)

I was born in Columbiana County, Ohio, on August 25, 1838. In 1842 I immigrated with my parents to Putnam County, Ohio, a distance of 200 miles. We saw only one railroad in those 200 miles; that was at Tiffin, Ohio. We lived in Putnam County thirteen years and there was no railroad in the county when we left, although there was one under construction. I taught school there in the summer when I was eighteen years old. There was a congregation there of the Swiss Mennonites. They were very plain, wearing hooks and eyes. They lived mostly in log houses. . . . After a while they put up good houses and bank barns. . . . When the bends were all together the preacher would preach a short sermon and pray. When the building was up they would hoist the owner and all the hands. Some took it patiently. Some ran away and some wanted to fight.

In the spring of 1857 I went to Elkhart County, Indiana, and worked there over the summer. In the fall I went back to Ohio and in about four weeks we moved to Indiana. While I was there I went to Waterloo County, Ontario, and was there over summer. I also went to the Niagara Falls. I attended a term in the medical college in Cincinnati, Ohio. When I was out I was short of money and had to go to work. On the 22nd of March, 1857, I started from Goshen, Indiana, to go to Nebraska, stopping at Chicago over night. That night there was a heavy snow storm and the cars could not run through. So I went to Sterling, Illinois, and worked there six months for \$20.00 a month. In

the fall I went to Council Bluffs. The fare to there was \$17.00 and \$1.75 bed and breakfast. From there I went on the train to Nebraska City. I do not remember what the fare was there. From there I went by stage to Clarinda, Iowa; the fare was \$5.00.

At Clarinda I worked one month for \$20.00. On February 2, 1868, I was married to Magdalena Good and stayed with my wife's folks that summer and helped tend the farm. In the spring of 1869 we moved to Clarinda. I mixed mortar the next summer. The grasshoppers were there and times were hard. That fall we went to Elkhart County, Indiana. There was a split in the church when we got there. The bishop was bitterly opposed to Sunday school and English preaching and that was what caused the split. In the spring of 1872 my wife's folks moved from Page County, Iowa, to Marion County, Kansas. And in the fall of the same year we came from Elkhart County, Indiana, to Kansas and lived that winter with my wife's folks in Marion. I cut stove wood that winter for \$1.00 a cord. In the spring my wife's folks moved on to their claim. I mixed mortar that summer for \$1.50 a day and we kept boarders for \$4.00 a week.

In the spring of 1874 we moved on our claim. Then hard times commenced. That fall my father-in-law and I were putting up hay for a man who had a large peach orchard loaded with peaches. One day at noon he said he would not take \$900 for his peaches. That afternoon a great cloud of grasshoppers came from the northwest and destroyed all his peaches. The wheat was gathered in but they destroyed everything else. The people had to have help. The people in the east were very liberal in giving them provisions. We lived four miles from Marion. I had to go there to work. I went a mile above Marion to cut wood, leaving in the morning and coming back in the evening. I could not make more than 50 cents a day cutting the tough elm wood. Our children had no shoes. They dug a ditch near Marion in the river bottom and got on stone. I worked there six days for \$1.50 a day. Then we got shoes for the children.

We had many dry seasons. I would have left but I was stuck fast so that I could not go. Finally in 1896 after we had been in Kansas 24 years, my two boys started for Jasper County, Missouri. They put out 70 acres of wheat and then came back to Kansas, and in four weeks we moved to Missouri. That was a very hard winter. The 70 acres of wheat made 100 bushels of wheat and cheat. Corn was a failure—only small nubbins. After that we were more prosperous. In 1907 my two

boys started for Oklahoma with nine horses, two wagons, and a buggy. After they got there my wife and I and our daughter Martha went on the train. I bought a place there of 40 acres, made improvements on the place, paid a lot of interest, and went broke so that I have nothing. From there we moved to Harper, Kansas. My wife died April 30, 1919. Now I am in Hesston, Kansas, over 86 years old and in feeble health.

September, 1924.

B. W. Bare.

Abriss der Geschichte der Mennoniten. By C. H. Wedel. Newton, Kansas: School Publishing House of Bethel College, 1900-1904. Four volumes, 750 pp. ABRISZ DER GESCHICHTE DER MENNONITEN

A general history in German of the Mennonites, in four brief volumes covering all told approximately about 750 pages, written by Cornelius H. Wedel, President of Bethel College, and published by the college in 1900.

Volume I devotes itself entirely to the origin and growth of the Apostolic Church, and the later pre-Reformation evangelical sects and groups, of which the Waldensians were the most important. The author belonged to that school of Mennonite historians who believed that Mennonitism was largely an expansion of earlier Waldensian and other evangelical religious groups.

Volume II deals with the rise of Anabaptism to the time of Menno Simons in Switzerland, Germany, Moravia, and Holland.

The other two volumes continue briefly the story of Mennonite growth, and development in Europe and America, up to 1900, written largely from the standpoint of the American Russian Mennonites. The main portion of space is given to that Mennonite line which runs from Holland to Prussia, then to Russia, and finally the migration of some thousands to America in 1874, and the years following: though strangely enough not much space is allotted to that migration itself.

In the section of America most attention is given to the early migrations, and the expansion across the continent of the early settlements. Not much space is given the Canadian Mennonites. The General Conference, too, to which most of the Russian immigrants later allied themselves, is given preference over other branches of the denomination.

The book is well written, designed originally for classroom use, with convenient chapter and paragraph headings. It was not without interest, however, to the general reading public. For many years it was a standard and almost the

sole authentic history on the subject among the German-speaking Mennonites of America. It was never translated into English. With the passing of the German language among the younger generation and the appearance of numerous other histories in the English language, it has lost some of its earlier popularity.

Written in 1948 by C. Henry Smith.

Preserving the Landmarks

In the February, 1951, issue of the *Mennonite Community* is an article by Daniel R. Heatwole on the Christian Herr House. Mr. Heatwole, of Mennonite ancestry, feels that this old House should be renovated and made into a shrine by the Mennonites. The House dates from 1719 and is a good example of the medieval stone cabins that were built in early Pennsylvania.

Local historical societies of the church can be influential in preserving the "ancient landmarks." Young people's gatherings and programs could be appropriately held at such places.

Martyrs' Mirror Sales Are Gratifying

Since July, 1950, nearly 2,500 copies of *Martyrs' Mirror* have been sold by the Mennonite Publishing House. So gratifying has been the sale of this Mennonite classic that a new printing of 3,500 has been ordered. The fine sale of the *Mirror* exceeded expectations and shows a healthy interest in the treasures of the past.

The pamphlet on the Ephrata *Martyrs' Mirror* is well received in circles outside the Mennonite Church. Newsstands and stores in the vicinity of Ephrata and Lancaster are selling the pamphlet. Dr. Preston Barba, Head of the German Department of Muhlenberg College at Allentown, Pa., has referred to the pamphlet in his 'S Pennsylvanisch Deutsch Eck of the *Allentown Morning Call*.

Dr. Raymond W. Albright, Professor of Church History at Evangelical School of Theology at Reading, Pa., and secretary of the American Society of Church History, writes:

"Thank you so much for sending the *Mirror* booklet; by all means do let me have ten or a dozen copies if you can spare that many. I shall see to it that they are well placed."

Sample copies of this pamphlet are free. Regular price is 25¢. Order from the Mennonite Publishing House, Scottdale, Pa.

Mennonite Missions in Virginia

Last November we had the privilege of holding a series of meetings for two weeks at the Gospel Hill Church, at the head of a small valley in the Allegheny range of mountains.

Although these people were entire strangers to me, yet I found them to be kind, sociable, and hospitable. They are generally poor, living in very humble homes, not the modern comforts which many of us enjoy, nor convenient vehicles to go to church. Most of them, men, women and children would walk, some of them as far as three or four miles.

They also seemed to enjoy having us come to visit them in their homes, one or more of the men finding time to go with me across the mountains and ridges and valleys into the homes of these people, where we always found the latch strings of their doors hanging outside, and where they seemingly enjoyed to have us take the liberty to sing a song, read a Scripture lesson and have prayer with them.

I have never seen in our larger congregations where there is much wealth and where they enjoy all the modern conveniences and comforts of home life, with luxuries and amusements added, such a spirit of contentment manifested as among these people. Also their children and young people seemed happy and contented in their homes along the mountain sides, or as they walked to and from the meetings, over the rocky road and crossing the running stream of water, frequently singing the simple Gospel songs they had learned.

I was made to realize that the brethren of Shenandoah valley have been doing a noble work among these people. More than 30 and 40 years ago the older ministers of whom some have gone to their final reward, have been carrying the Gospel to these mountaineers, traveling mostly on horseback across the mountains and valleys, spending days, weeks and months preaching the Gospel at various places along these mountains. However, they did not have many visible results, until five or six years ago when they organized Sunday schools among them, younger brethren accompanying the minister to assist in the work and having regular appointments for worship. Since then churches have been organized and houses of worship erected.—C. Z. Y. in *Gospel Herald*.—from April, 1912, PENN GERMANY, Cleona and Lititz, Pa.

MENNONITE HISTORICAL BULLETIN

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Typical of the many mountain churches in Virginia's Northern District is this Mennonite meetinghouse near Mathias, W. Va. Linden Wenger, the pastor, greets everyone with a handshake.

History of the Expansion of the Mennonite Church in Northern District of Virginia Conference

By IDA R. SHOWALTER

(Written from material collected by her father, Timothy Showalter, church historian of the Northern District.)

The earliest authentic history known at the present time concerning the beginnings of the Mennonite Church in Virginia is that of the Massanutten colony on the Shenandoah River in the year 1727.¹

In 1735 Henry Willis sold to Jacob Funk 2,030 acres of land just south of Strasburg (one time called Staufferstadt, Funks Mills, and Funkstown). In 1735 or 1737 Jacob Funk sold to John Funk 180 acres and in 1733 William Russel to John Funk 320 acres east of the river at Strasburg.²

Most of the early settlers came from Lancaster County and Franklin County, Pennsylvania. Martin Kauffman^{2a} with seven others signed a petition in 1733 asking the governor of Virginia for rights as landholders in "Massanutten" in what is now Page County, Virginia.³ Indications show that he lived at the same time as Adam Miller (a Lutheran), the founder of the first German settlement in the Shenandoah Valley. Miller came from Lancaster, Pennsylvania, by way of the Chesapeake Bay, crossed the country and passed through Swift Run Gap in the Blue Ridge to the Shenandoah River by the same route that Governor Spotswood and his cavaliers came in the year 1716. Another Mennonite minister of this colony was Jacob Strickler of Egypt (probably the son of Abraham who died in Page County in 1746), who established his home in 1731 near the town of Luray.⁴

Peter Blosser, a Mennonite minister came from York County, and settled on

the South Shenandoah. He later returned to York County.

A colony of Mennonites located on the North Fork of the Shenandoah River near what is now Woodstock in 1742. These people also came from Pennsylvania and were temporarily run out by Indian raids in 1758.

In 1758 a letter was written to the brethren in Holland asking for relief, after savage and barbarous attacks by Indians left the people in poverty and distress. In the letter it is stated that there were thirty-nine Mennonite families. Johannes Schnyders was asked to carry the letter to Holland and also to tell the Holland brethren of their plight. Schnyders wanted a traveling companion; so Martin Funck, minister and elder, consented to go along. The letter was signed by Michael Kauffman, Jacob Borner, Samuel Bohm, and Daniel Stauffer.⁵

Among the early Mennonite preachers of Shenandoah County were Michael Kauffman (1714-1788); Stauffer (likely

Daniel) and Graybill who preached on the North Fork (Shenandoah) as early as 1754. Later John Rhodes preached in Page County. It was to this Rhodes family that the terrible tragedy happened in 1766 when John Rhodes and four members of his family were killed by Indians and their home burned to ashes.

"On March 23, 1772, there was presented to the House of Burgesses at Williamsburg a petition from Jacob Stickley and Henry Funk in behalf of themselves and their Christian brethren of the sect called Menonists, setting forth that the petitioners and their friends were comfortably settled on the frontiers of the colony, where they could support themselves and their families if they were relieved from the payment of fines for not performing military duty, which their religious tenets forbid them to exercise; and therefore praying that they may be exempted from such penalties.

"On March 30 Mr. Bland reported for his committee the opinion that the petition of the Menonists, praying that they be exempt from penalties for not attending musters, was reasonable.

"By order, the report was laid on the table."⁶

During the early pioneer days, Shenandoah County, sometimes including much of Page, seems first of all to have been occupied by Mennonite settlers who came originally from the Canton of Zurich in Switzerland. Another settlement of Swiss Mennonites was later formed at or near Thornton's Gap, three miles east of what is now Luray. Such ministers as Blasius Bear, Peter Blauser, and Abraham Heistand preached here as early as the year 1785.⁷ In 1763, Blasius Bear bought 314 acres of land from Lord Fairfax.

Deeds recorded in Augusta County, Virginia, show that John Shank bought land on Linville Creek in 1773, and Michael Shank two tracts of land in 1777.⁸ In 1786, or thereabout, Henry Funk, another Mennonite minister, reached the Shenandoah Valley from Pennsylvania and located near Turleytown.⁹

Succeeding Henry Funk were Henry Shank and Henry Rhodes (Heinrich Roth), and in Augusta County John Fauber and Michael Stauffer at Hildebrand and Kendig.¹⁰

Until this time the church in Virginia was regarded as part of the Pennsylvania church, and it was guided by the Lancaster Conference. The initial step of organizing Virginia congregations was made in 1810 when Henry Shank was made bishop. David Heatwole, who came from Lancaster in 1784, is regarded as the first

deacon to serve in Virginia. Somewhat later there were four other deacons, Anthony Rhodes (1789-1877), Samuel Shank (1790-1863), Joseph Wenger (1794-1865), and Samuel Rhodes (1797-1832).

A dissension broke out in 1825, and after a number of efforts reconciliation was accomplished. The break lasted for about five years.¹¹

With peace and union again the church grew, becoming more stable, and steps were taken to organize a conference. On April 10, 1835, the first conference of which we have record convened at Weaver's Church.

Peter Burkholder was ordained bishop following the death of Henry Shank in 1835.

The entire church in the valley of Virginia was originally under one leadership, but in time the duties of the bishop increased, and being extended over such a large scope, the territory was divided into three districts. Boundary lines were made, and in 1840 North Rockingham with Shenandoah and Page counties were called Lower District; South Rockingham, Middle District; and the entire county of Augusta, Upper District. The line between Rockingham and Augusta counties was made the southern boundary of Middle District, and the Hopkins' Mill Road extending westward from Harrisonburg formed the boundary between Middle and Lower districts. Daniel Good was ordained bishop for Lower District; and Peter Burkholder, by virtue of his residence, was placed in charge of Middle District. In recent years the line between the Middle and the Northern (or Lower) districts is flexible because of the proximity of Eastern Mennonite College, allowing members to choose their church home irrespective of the geographical line.

By conference action, the name Lower District (so named because water flows in that direction) was changed to Northern District in the year 1942.

About 1850 several families moved inside Brock's Gap, the gateway to the foothills where most of the mission activities are carried on. Also about this time a mission witness was started at Powder Springs among a remnant of the Shenandoah County Mennonites. Another member moved to Bean Settlement near Wardensville, West Virginia. In following these scattered members open doors were found.^{11a}

In the early days these journeys were made by horseback or by buggy, requiring four or five days and extending fifty or sixty miles from home. By stopping for the night and for refreshments new friends

were made and still more new doors were opened.

Worship services of the early settlers were held both privately and publicly in rooms spacious enough to accommodate the worshipers of an immediate settlement or neighborhood. As they became financially able they built commodious dwellings in which large and extensive apartments were provided for holding public worship. One such residence was erected in what is now Page County in the year 1760 on land owned by the heirs of Martin Kauffman. It was located just west of the bridge where the Lee Highway crosses the Shenandoah River, and on the right bank of the river. It was first used by Mennonites as a place of worship as well as a residence, and it was here that ministers of the name Kauffman, Rhodes, and Strickler preached. At a later time this congregation became largely absorbed into the Baptist element under the evangelistic efforts of such men as John Koontz and Anderson Moffett. The place was known as the White House.

The settlement of Swiss Mennonites near Thornton's Gap, east of Luray, worshiped in a resident home especially prepared and furnished for that purpose.

One mile east of the White House at the village of Hamburg is the old Mill Creek Church, said to have been erected by Mennonites and others in 1799 or 1800. The remnant of members of Mennonites are said to have worshiped here after there was no longer a resident minister there to serve them. Communion services were occasionally conducted here for them by ministers from Rockingham County up until the year 1860. Daniel Heatwole, who was ordained in 1857, used to make horseback journeys across the Massanutten Mountain to preach for this congregation. Lewis Shank preached in Page County after 1833.

As early as 1784 Mennonite settlements were located on the west side of Massanutten Mountain in the surrounding communities where are now located Woodstock, Hawkinstown, and Mt. Jackson, the communities in which Stauffer and Graybill preached. There appears to have been one outstanding condition that gradually depopulated the County of Shenandoah of people of Mennonite faith. This was the establishing of the Fairfax line in 1746. That they might get clear of an English lord's estate, they disposed of their holdings in Shenandoah County to find homes and permanent places of worship at points immediately across the line that marked the southern limits of the Fairfax domain. For the benefit of members who were not able to make this

desired change, or were unwilling to dispose of comfortable homes, places of worship not far from the Fairfax border were established. One of these was the Newdale Church and another the Plains Church, which was built for the benefit of those people located about Mt. Jackson, Forestville, and New Market, and later for the families located on lower Smith's Creek. It was organized for a school or academy in 1825 and the building was also used for church services. The Mennonites and Brethren used it but the date that such an arrangement was made is unknown. The Mennonites quit using it about 1920. The building is not standing any longer.

(To be continued)

¹ *Minutes of the Virginia Mennonite Conference* (Scottsdale: Virginia Mennonite Conference, 1939), p. ix.

² John W. Wayland, *A History of Shenandoah County, Virginia*. Shenandoah Publishing House, 1927, p. 55.

^{2a} Martin Kauffman, a Baptist preacher, was converted from the Mennonites. He was believed to have been a Mennonite minister before this. (*Ibid.*, p. 423.)

³ *Ibid.*

⁴ J. W. Wayland, *The German Element of the Shenandoah Valley of Virginia*, 1907, p. 117.

⁵ A translation of this letter is found among "Dutch copies" in the Pennsylvania Historical Society's Archives in Philadelphia. The reply of the Holland brethren is also there. It is stated that they were sending 50 pounds (78 pounds, 11 shillings, and 5 pence in the Philadelphia money at that time) to aid the brethren in Virginia. These Indian raids are also verified in Samuel Kercheval's *History of the Valley* (1833) pp. 82, 83. Also in the *Minute Book* of the old Linville Creek Baptist Church which was located near Linville, Va. This account was written as of Sept. 28, 1757. Attacks continued until 1759.

⁶ John W. Wayland, *A History of Shenandoah County, Virginia*, p. 207.

⁷ *Ibid.*, p. 423.

⁸ John Shank Deed Book 19, p. 356; and Michael Shank Deed Book 21, p. 433.

⁹ *Minutes of the Virginia Mennonite Conference*, p. x.

¹⁰ *Ibid.*, p. x.

¹¹ See full account in *Mennonite Historical Bulletin*, July, 1949, Vol. x, No. 3, p. 2.

^{11a} L. J. Heatwole is often given the credit for pioneer mission work in the West Virginia mountains. This statement is overdrawn by some writers, as the work in the Northern District dates before the Civil War. His contacts, made while holding out during the Civil War, led to the work only as it pertains to that of the Middle District of Virginia Conference.

The Military Draft During the American Civil War

MELVIN GINGERICH

When in 1951 conscientious objectors to war are filling out government forms to establish their position, it may be well for them to recall the procedures through which their great-grandfathers went in the days of the American Civil War (1861-1865). The documents below pertain to Samuel D. Guengerich, born in Somerset County, Pennsylvania, August 25, 1836. In 1865, at the age of 29, he was drafted for service in the Union Army. His first step was to present a petition requesting his release from army service. A copy of the petition is given below, although it does not contain the names of the witnesses.

"I Samuel Guengerich of the Township of Elk Lick and County of Somerset State of Pennsylvania being Enrolled and Drafted for military Service in the United States, do on my Solemn Affirmation hereby certify that I am conscientiously opposed to bearing arms for Military purposes, that I am forbidden So to do by articles of faith and rules which govern the Mennonite Amish Church of which I am a member for Ten years of good and regular Standing.

"We the undersigned citizens of Somerset County do certify that we are members of the Mennonite Amish church, are well acquainted with the above named Samuel Guengerich, that he has been a member of the Said church in good Standing for the last Ten years and that during that time his deportment has been consistent with his above declaration; also that he has correctly Stated the rules and regulations adopted and enforced by the said religious denomination.

"Somerset County, ss, Personally appeared before me a justice of the Peace in and for the Said County who being duly qualified according to law, depose and say that the facts respectively Set forth in the above certificate are correct and true to the best of their Knowledge.

Affirmed and Subscribed before)
me this day of)
)

To obtain a release from the draft, it was necessary to pay a commutation fee of \$300.00, which was a sum of money not as easy to raise in that time as it is now. Below is a copy of Guengerich's receipt for the payment of the commutation fee.

No. 108

Office of Receiver of Commutation Money, 16th District of Penna.

Received at Somerset on the 3rd day of April 1865 from Samuel Gingerich of Ellick Twp. Somerset Co., Pa., who was drafted into the service of the United States on the 11th day of March 1865, from the 16th Congressional District of the State of Pennsylvania the sum of Three Hundred (300) Dollars, to obtain, under section 13 of the "Act for enrolling and calling out the National forces, and for other purposes," approved March 3d, 1863, and section 10 of the amendments — July 4th, 1864, discharge from further liability under that draft.

Ed Scute

Receiver of Commutation Money

After the fee was paid a "Certificate of Non-Liability" was presented to the conscientious objector. A copy of the "Certificate" presented to Guengerich is given below.

CERTIFICATE OF NON-LIABILITY, TO BE GIVEN BY THE BOARD OF ENROLLMENT.

We, the subscribers, composing the Board of Enrollment of the 16th District of the State of Pennsylvania provided for in section 8, Act of Congress "for enrolling and calling out the national forces," approved March 3, 1863, hereby certify that Samuel Gingerich Ellick Township, of Somerset county, State of Pennsylvania, having given satisfactory evidence that he is not properly subject to do military duty, as required by said act, and the act approved Feb'y 24, 1864, by reason of Paying Commutation under Sec. 17. act of Feb. 24, 1864, is exempt from all liability to military duty for the term of the present draft.

DRAFTED

Name	When
Samuel Gingerich	Mch 11"1865
Where	By Whom
Chambr'g, Pa.	16"Dist. Pa.
(Signature not legible)	
Provost Marshal, and President of Board of Enrollment	
/s/ John Culp	Member of Board of Enrollment
/s/ Wm. C. Lane	Surgeon of Board of Enrollment
Dated at Chambersburg Pa,)
this 5th day of April, 1865)
)

Note.—This certificate is to be given in all cases where it is applicable, according to the acts of Congress referred to above.

Book Review

Mennonitische Märtyrer der Jüngsten Vergangenheit und der Gegenwart; gesammelt und bearbeitet von Rev. Aron A. Töws. 1949. Selbstverlag. \$3.00. Abbotsford, British Columbia, Canada. Pp. 396. (First volume treating of ordained men and outstanding lay leaders; second volume to concentrate on laymen.)

* * *

Eyes at you directed sadly,
True eyes, horrors intimate;
Deep of misery that slumbered
Open fearfully to chill you.

In these four lines our martyred brother Johann Töws has unwittingly described the book we have before us. Face after face, etched with the misery of physical and mental torture inflicted by a sadistic government that outdoes even the medieval inquisition, absorbs our attention and wrings from our hearts the cry of all martyred Christendom—"How long will you tarry, O Lord." Sometimes the narrative is first hand; other times relatives or friends report, who themselves shared in these experiences or narrowly escaped them. If we could supply in this review some of the before and after photographs that the book itself contains, the "eyes" and "deeps" would be indelibly branded on our memory.

The facts are harrowing. We have heard of the suffering of our Russian brethren, but only after reading the actual accounts do we really feel the impact of what has here occurred in the lifetime of most of us and is still occurring. This book is a new *Martyrs' Mirror* with none of that unreal distance of the Middle Ages and for that reason can certainly be more effective as a witness to our church today. These are our own flesh and blood who only died yesterday. These men and women experienced the purging fires of a categorical assertion of their obedience to the will of God as revealed through His Son Jesus Christ. At such times relative evaluations are swept aside because the absolute comes into sharp focus. At such a time we really come to know what we believe. As one progresses from one martyrdom to the other the attuned spiritual ear will become aware of the cadence of an overtone that becomes ever more dominant until the full chorus finally breaks upon us and we join in those dear familiar words known to all Christians:

These are they which came out of great tribulation,
And have washed their robes . . . in the blood of the Lamb.

Therefore are they before the throne of God,

And serve him day and night in his temple:

And he that sitteth on the throne shall dwell among them.

They shall hunger no more, . . .

Neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them,

And shall lead them unto living fountains of waters:

And God shall wipe away all tears from their eyes.

The author has done a piece of work for our church that had to be done. It must have been difficult to gather the material as he did by contacting relatives and friends who have in the meantime settled as he did in Canada or other countries. This also explains why we have not had such an account earlier. But now that we have it, we must recognize it for what it is, an indispensable contribution to Mennonite history with an inspirational value that can hardly be equaled. In one instance a prerevolutionary martyrdom is recorded but in the main there are described those martyrdoms that occurred during the unstable conditions of the early twenties when the present communist regime was still battling for control, and up to the present time. After the communists are once in power we notice the persecution takes on a very systematic form. It followed the procedure with which the western world has become so familiar in the person of such a notable as Cardinal Mindszenty. There was the sudden summons, followed by the physically exhausting inquisition that made the victim admit anything, then a sentence exile with hard labor. This exile was sometimes shared by the wife; more often there was a complete separation from family.

One could add some trivia about the introductory remarks to this book by the author himself and others; one could note the short history of the Mennonites drawn from well-known sources and mention the pictures which add to the story, but in the face of the real content that here confronts us one shrinks from such erudite exercises and echoes the command to Moses:

"Put off your shoes from off your feet,
For the place whereon you stand is holy ground."

Goshen, Indiana Jacob Sudermann

Notes and Comments

Slowly but surely some of the research and writing in the field of Mennonite history is bearing fruit. One evidence of this can be seen in the enlarged space given to Mennonite and Anabaptist contributions in books on church history. An illustration of this is in Roland Bainton's *The Church of Our Fathers*. In chapter fifteen, entitled "Reformers Reformed," he tells of the rise of the Anabaptists and their position on infant baptism, war, separation of church and state, etc. Bainton also gives space to the sufferings of the Anabaptists and closes with this paragraph:

"The sufferings of the Anabaptists were not without fruit. The Dutch came to see that they were good folk and when Holland gained independence from Spain the Mennonites were permitted their own worship. They have many churches in Holland today. In the United States the Mennonites are strong in Pennsylvania and Indiana."

* * *

On July 29, 1951, an open-air service was due to be held at the old Christian Pierr House near Willow Street, Pa. The occasion was planned as an afternoon service of the Young People's Missionary Institute held at Mechanics Grove Mennonite Church.

On July 14 and 15, 1951, a Young People's History Institute was held at the Bowmansville Mennonite Church. Mennonite leaders of the past were discussed as well as the distinctive testimonies. An open-air service was listed on the program to be held at the spot where in 1816 Joseph Bowman and a group of the brotherhood from the Alleghany Church met for a farewell service before leaving for Canada to settle there.

* * *

In the January, 1951, *Mennonite Quarterly Review* is an article by Robert S. Kreider on the Mennonite Church in Russia. The article can be read with profit for several reasons: (1) It discusses the brotherhood versus the church type of Christian fellowship. (2) It contains a vital discussion on the church life, land problem, internal tensions and divisions.

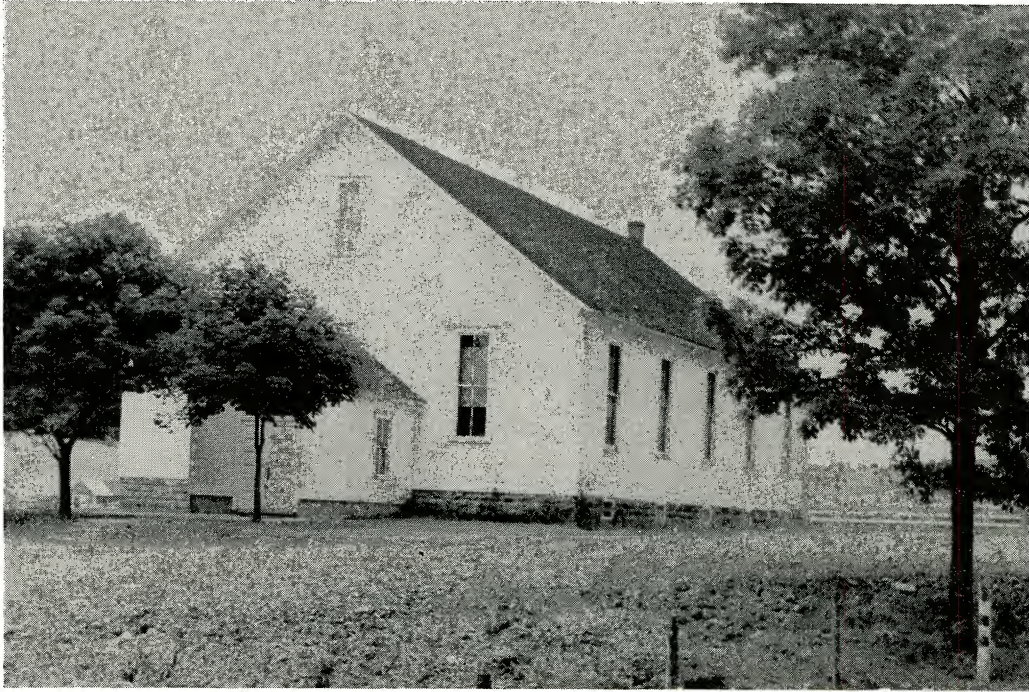
MENNONITE HISTORICAL BULLETIN

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Vol. XII

OCTOBER, 1951

No. 4



Blough Mennonite Church, 1951

In an earlier frame building on this same site were held the first Southwestern Pennsylvania Mennonite Church Conference in 1876 and the first district Sunday-school conference in 1895.

Beginnings of the Southwestern Pennsylvania Conference

The first Mennonite settlers came into the Southwestern Pennsylvania region about the time that the constitution of the United States was adopted and the government of the new nation was set up. Land was purchased by Peter Beachy, a Swiss immigrant, in the vicinity of Springs, Pennsylvania, about 1784 or 1785. There was an earlier settlement at Berlin, Somerset County, by Christian Blough in about 1767, also earlier settlements of Amish in the Meyersdale region. Mennonites came to the region of Fayette County, near Scottsdale, as early as 1789, when land was purchased there by Jacob Strickler. Settlements in Cambria and Somerset counties in the Johnstown region were made in about 1790. It is said that Mennonites also came to Martinsburg in Blair County, in 1790. The first Amish settlers also came to Kishacoquillas Valley at about this same time. One account gives this same date for the first Mennonite settlement in the Masontown area in Fayette County.

These early Mennonite settlers who came mostly from sections in Eastern Pennsylvania, although a few came from Maryland and Virginia, were the founders of the churches which became the base for the later organization of the Southwestern Pennsylvania Mennonite Conference. From these too have come largely the pioneers who expanded into the other parts of Western Pennsylvania and sections of Maryland and West Virginia which are now embraced in our conference.

For about one hundred years after the first Mennonite settlers came to Southwestern Pennsylvania, or until 1876 when the conference was organized, the congregations were rather loosely attached to Lancaster Conference, no doubt because it was to a large degree considered the parent body. There was also some fellowship with the Ohio Conference, which was organized in 1843.

The occasion for organizing a conference in Southwestern Pennsylvania grew out of a request of the Masontown congregation to Bishop Jacob Brubacher of Lancaster Conference to ordain a bishop to fill the vacancy caused by the death of Bishop Nicholas Johnson in 1873. Bishop Jacob Brubacher, of Lancaster County,

and Nathaniel Swope, of Dauphin County, took the counsel of the congregation and agreed to proceed with the ordination when the congregation agreed to abide by the Rules and Discipline of Lancaster Conference. Two brethren were voted for, David Johnson and John N. Durr, and when the lot was cast the latter was chosen and ordained as bishop.

The following year, 1873, Brother Durr attended the fall session of Lancaster Conference and presented to the bishops the matter of organizing a conference in Southwestern Pennsylvania. The bishops expressed themselves as favorable to the idea and suggested that a meeting of the ministry of the congregations of the district be called to consider the matter. Brother Durr conferred with various bishops and ministers of the district and as a result a meeting was called at the Stonerville Meetinghouse in Westmoreland County, located in what is now Alverton, on May 21, 1875, for the purpose of discussing the matter of organizing a district conference. Here it was decided to call another meeting at the Keim Meetinghouse in the Casselman Valley region on September 17. The congregations were well represented by their bishops, ministers, and deacons, and

it was decided to send Bros. Henry H. Blauch, of Casselman Valley, and John N. Durr, of Masontown, to the meeting of Lancaster Conference on October 1 to present this matter to that body. Lancaster Conference offered no objections but deferred making a decision until the spring conference, which met on April 7 and granted permission for the organization of the conference which was to be subject to the parent body.

The first meeting of the Southwestern Pennsylvania Conference was held on Friday, September 22, 1876, at the Blough Meetinghouse, Somerset County, Pennsylvania. Bishops Benjamin Herr and Jacob N. Brubacher had charge, the latter being moderator. Bishops Joseph Bixler, of Columbiana, Ohio, and Henry Yother, of Nebraska, who was formerly a bishop in Westmoreland County, were also present. After appropriate preliminaries Bishop Durr was appointed moderator and the Conference of the Southwestern District was declared organized.

The congregations and districts represented and assuming membership in the new conference were: Masontown, Westmoreland, Casselman Valley District, and Johnstown District. The full roster of ordained men, a total of 18, first members of conference, were as follows:

MASONTOWN

John N. Durr, bishop; David Johnson, Christian Deffenbaugh, ministers; Nicholas Johnson, David J. Honsaker, deacons.

WESTMORELAND (NOW SCOTSDALE)

John D. Overholt, bishop; Jonas Blauch, minister; Christian Stoner, deacon.

CASSELMAN VALLEY

David Keim, bishop; Henry H. Blauch, minister; John Folk, Sr., William C. Livengood, deacons.

JOHNSTOWN DISTRICT

Samuel Blauch, Sr., bishop; Jacob Blauch, Samuel Blauch, Jr., Peter Blauch, ministers; Tobias Lehman, Samuel Foust, deacons.

It should be noted that the Martinsburg congregation was admitted into conference at its second session at Masontown, September 20, 1878, and that Rockton was admitted in the twelfth annual meeting at Masontown, October 21, 1887. By Action I of the sixty-ninth conference at Springs August 1, 2, 1944, the Executive Committee was authorized to receive the Maple Grove congregation, Belleville, Pennsylvania, upon their acceptance of the Rules and Discipline of Conference.

It is fitting that this Seventy-fifth Anniversary Conference should be held at the same place that the Conference was organized.

—From *Booklet on Seventy-fifth Anniversary of Conference*.

History of the Expansion of the Mennonite Church in Northern District of Virginia Conference

IDA R. SHOWALTER

II

Newdale was built about 1871 according to deed records. The Brethren had two-thirds interest and the Mennonites one-third. It fell into disuse about the same time as the Plains Church, as the same members worshiped at both places. For a long period of time services were held here only every fifth Sunday. The building was sold and used for a farm building.

The Liberty Church was built in 1849, one-half mile west of Quicksburg. The land was deeded to three trustees for a schoolhouse. It was probably used for services also, until around 1890. It was then repaired by the Mennonites, Brethren, Adventists, and Progressives. The Mennonites used it every fourth Sunday until about 1920, and thereafter services were held only occasionally and finally dropped completely.

A few Mennonites moved to Fraquahas County somewhere around 1885, and later built the Auburn Church. It was also built in partnership with the Brethren. Henry Rhodes, a deacon, is buried there. E. J. Berkey's wife was a member of this church and he was minister here until he moved away. The church was soon sold and is now extinct.

For many years a considerable congregation of Mennonites thrived and prospered at Kernstown, in Frederick County, at which place members worshiped who were scattered over north Shenandoah. This congregation finally died out because of dissensions, and members moving away. The building is still standing but is used as a dwelling.

The three churches we want to notice now are Trissels, Zion, and Lindale. It is from these three that the reaching out into other parts started, and thus they are considered the base or home churches.

The oldest Mennonite meetinghouse in the Northern District, and probably the oldest in the state, is Trissels, built in 1822. This church is located four miles southwest of Broadway, in Rockingham County. The first building was of logs, about 20' x 25' in size. In 1848 it was enlarged to about 30' x 40', and was covered with boards. In 1900 the old building was torn down and a new frame church 40' x 50' was built on the opposite side of the cemetery. The church has more recently been improved to take care of the growing congregation. A new church building was dedicated on April 9, 1950, a little south of the old location. For many years meetings were held once a month; later, twice a month. Since January, 1948, Sunday school and preaching services are held every Sunday. The first ministers serving this church

were Henry Rhodes, Henry Shank, and Henry Funk.

Zion, which until recently was the largest congregation in Northern District, is three miles south of Broadway, Rockingham County. The church was built in the year 1885, and was a frame building. In its early history meetings were held every fourth Sunday. About 1890 a Sunday school was organized for the summer months, using for its literature the *Questionbook*, authorized by the Lancaster Conference, and the New Testament. John F. Shank and George B. Showalter were the first superintendents. Samuel Shank and his brother, Abraham, were the ministers. The ministry served in the entire district. The original church was removed and a new brick structure was erected in 1941 with basement and facilities to care for the Sunday school, and an audience room for the literary society of the young people. The church ground which contains five acres has been improved, with a home for the janitor, and a beautiful cemetery by the church.

Lindale, located north of Edom, came into existence largely because of a shift of the membership of the Brenneman's Church in 1898; it was decided to build a church on the land adjoining the original Brenneman cemetery. This church, 40' x 50' (frame), soon began to absorb the membership of the old Brenneman Church until 1919, when the old church was sold and the proceeds placed to the credit of the Lindale Church, and the change was made complete. Here in the year 1900 Bro. George R. Brunk held the first series of meetings held in the Northern District of the Virginia Conference. At this time sixteen were added to the church. Three years later A. D. Wenger held another series of meetings when twenty-two were received. Sunday school was held from the time of its building or soon afterward. Y.P.B.M. or Bible study class was conducted intermittently about 1908. This church being centrally located has served as a gathering place for teachers' meetings, and more recently a weekly prayer meeting for the district. The large influx of members from other places to the vicinity of E.M.C. has in the last few years largely increased the membership, so that it has become necessary to remodel and enlarge the church, which work has just been completed. The church has been lengthened and two wings added to the sides for Sunday-school rooms, and a balcony added to the audience room. This is now the largest congregation in the district.

Brenneman's, now extinct, may be mentioned in connection with this congregation at Lindale. It was located two miles west of Edom and was built in 1826 on the farm of Melchior Brenneman (1775-1828). This building was used for both school and church services. At some unknown date a larger church was built which was in continuous use until 1919 when the building was sold. What remained of the membership then worshiped at the Lindale Church. A Sunday school

was conducted here for some years beginning about the year 1870. Joseph Geil (1858-1945), a minister, attended this Sunday school as a barefoot boy. This was likely the first Sunday school held in the Northern District.

Powder Springs is named for a spring of black sulphur water which is near by. This is located at Bayse, twelve miles west of Mt. Jackson. This church was originally built for school and church services in 1858 by three denominations, the Lutherans having one-half interest, and the Brethren and Mennonites each one-fourth. Here the Mennonites held services once each month and sometimes twice each month until the Woodland Tabernacle was built in 1944. Powder Springs was likely the first outpost of the Virginia Conference. The work here was never flourishing as it was in the midst of the strong German-Lutheran community. Services are no longer held and all members are either dead or have moved to other places.

Woodland Tabernacle, four miles north of Orkney Springs at Jerome, is an inexpensive building erected in 1944 to care for the work that was formerly carried on at the Lindamood Schoolhouse near by. The membership is the outgrowth and remnant of the Powder Springs congregation.

Another of the early efforts in rural evangelism was six miles north of Salem, a little church at Needmore, Hardy County, West Virginia. At some unknown date, either shortly before or after the war between the states (1861-1865), ministers from Broadway traveled forty-five miles distance to this point and preached at a schoolhouse in Bean Settlement and gave pastoral care to a few members that were there. Later they also preached at the Mine Spring Schoolhouse, near where the Salem Church now stands which was built in 1927. This is a frame building which was enlarged in 1948 by adding three Sunday-school rooms.

Vaughans is the name of a schoolhouse three miles west of Lost River Post Office in Hardy County, West Virginia. Services were held here in a schoolhouse for a number of years, probably from about 1875. At the present time services are held twice a month in a Brethren Church near by. This congregation is a part of the Salem congregation which is located three miles to the north.

Pleasant Grove is three miles north of Fort Seybert, Pendleton County, West Virginia. Work was started in this area about 1835 or shortly after. The first services were held in an old tannery and in schoolhouses. A frame church was built in 1903. Pleasant Grove and near-by communities are now served by a resident pastor, Lloyd Hartzler.

The Upper and Lower Coves are small valleys nestled between mountains east of Mathias, West Virginia. The services here are held in a schoolhouse by the name Whitmer. There is no definite date when this work was started, but pres-

ent evidence points to about 1880, probably earlier. It was an outgrowth of the work at Powder Springs, five miles east. Early work in connection with this station was carried on also at the Basore and Hinegardner schoolhouses, two and six miles north of the Whitmer Schoolhouse respectively.

Hebron: About the year 1850 Abraham Brenneman and perhaps others moved from the Linville Creek Valley into "Brock's Gap," a territory situated behind the first range of the Appalachian Mountains about seven miles west of Broadway. Some time later preaching services were held near his home. In 1881 the Mennonites in partnership with the United Brethren built a house for worship called Mt. Carmel about one and a half miles south of Fulks Run, Virginia. Services were held here for a number of years and then discontinued, and in 1903 the church building passed into the hands of the United Brethren Church. Later services were again held in two schoolhouses, Mt. Pleasant and Shoemaker River, in the same neighborhood several miles east and northeast of Mt. Carmel, the first meetinghouse. In 1915 a frame building called Hebron was built on the bank of the Shoemaker River to serve the growing congregation, about three miles southeast of Fulks Run.

Valley View is near Criders, Virginia, twenty miles west of Broadway. Rural work was begun in this community about 1880 or 1885 by the Northern District ministry in schoolhouses and in the Caplingers Chapel (United Brethren) near by. In 1922 a frame church was built to accommodate the growing congregation. Preaching services are held twice a month; Sunday school every Sunday; young people's meetings once a month; and sewing circle is also being supported. Ray Emswiler is the resident pastor.

Also in the vicinity of Criders is Mountain Home Schoolhouse which stands on the West Virginia line, on top of the Shenandoah Mountain. Here the minister stands in West Virginia and preaches to his congregation in Virginia. About the year 1885 the Mennonite ministers were invited to conduct services at this as well as other schoolhouses in this community. Preaching services have been held here once a month ever since. This is a small community.

In connection with the Valley View Church at Criders, mission work has also been done at Bennetts Run Schoolhouse, which is two miles west of Bergton. Members from here now worship at the Valley View meetinghouse.

Still a little farther away, just outside the northwest corner of Rockingham County in West Virginia, nine miles northwest of Bergton, is Criders Schoolhouse. Work began at this place about 1910. The people are native Appalachian.

A fifth place of labor in this vicinity is Mountain Top, five miles west of Bergton, which is also on top of the Shenandoah Mountain. Sunday school and church services were started here in recent years

in connection with the Crider mountain appointments. This is also a small community.

Placed on a little hill near a main road, Route 259, stands Mt. Hermon in Hardy County, West Virginia. Prior to the erection of this church, ministers on their way to more distant points in West Virginia would occasionally stop near here to hold services at the Moyer Schoolhouse. About the turn of the century these services were held more regularly. Later services were held at the Capon Run Schoolhouse in Virginia, two miles to the south. In 1937 a church was built on a location between the two schoolhouses, a short distance north of the Virginia and West Virginia line. The church was remodeled in 1947 to better accommodate the Sunday-school work. A farm is owned by the church adjoining the grounds where the pastor, Linden Wenger, resides.

Bethel is four miles north of Cootes Store. About 1915 a Sunday school was started by two Baptist girls under a tree near their home. Later the Sunday school was moved to an old store building. The Mennonite Church was invited to take the work over, and the store building was purchased in 1918 and used for a church until it was torn down and moved to its present site. It was enlarged to 20' x 36' with a lean-to anteroom. The congregation conducts a Sunday school as well as young people's meeting. M. D. Emswiler, a native of this congregation, is the pastor. Plans are now being made to enlarge this building to accommodate the growing congregation.

Crest Hill Church, a frame church, purchased from the Presbyterians in 1924, is located three miles north of Wardensville, West Virginia. About 1905 Thomas Heishman, from near the Bachman settlement, moved here. Services were held in Wardensville and other places occasionally. About 1923 or 1924 the Washington County, Maryland, brethren took up the work there and bought the church, and ordained a minister and deacon from among the sons of Thomas Heishman, thus organizing a congregation. A few years later the oversight was returned to the Virginia Conference. About all the present membership are descendants of Thomas Heishman.

Located six miles west of Linville is Morning View. Sunday-school work was begun near this place about the year 1924. The Mennonites were invited to take over a Sunday school that had formerly been a union school, held in the Brocks Creek Schoolhouse. Later the work was carried on in a vacant building near by until it was too small to accommodate the congregation. In 1928 a frame church was built about 25' x 30' which serves for worship. Sunday school is held each Sunday and preaching twice a month.

Work was begun about five miles southwest of Mathias, West Virginia, in Cullers Run Schoolhouse about 1930 with Sunday school and church services under the care of the ministers of the district.

Mission work was begun in Buckhorn Schoolhouse, four miles west of Mathias, around 1930. This was a continuation of services held earlier at the Strawderman Schoolhouse a few miles east of this place. A church made of cinder blocks, with an audience room and three Sunday-school rooms, was dedicated here May 22, 1949.

Crossroads is a community church near Timberville, Virginia. It was built by popular subscription for religious services, and was used by a number of groups, mostly by the Baptist Church. Finally it was in disuse, and the Northern District took up the work, holding Sunday school, preaching services, singings, and in 1948 prayer meetings.

Services are held at Riverside, an Evangelical United Brethren Church, three miles north of Fulks Run. One appointment a month is held here by the Mennonites in behalf of nine members living in this community.

Prior to 1900 the church activity in the mountains was confined to preaching services. Before this time there were only six churches in the valley and two in the mountains; all other services were in schoolhouses. Following this time there was a rapid growth. According to figures given by Lewis Shank (now deceased), in the thirty years between 1901 and 1930, the membership almost tripled, growing from about 250 in 1901 to 744 in 1930. At the present time (1951) the membership in the mountains accounts for three fifths of the total, 1,171. There are eighteen ministers, five of whom are natives of the highlands.

Scottdale, Pa.

Church Historian Reviews Bibliography on the Amish

The present secretary of the American Society of Church History is Dr. Raymond W. Albright of Reading, Pennsylvania. He is a collector of historic works on early religious life in America, including Mennonite and Amish. In the August 5, 1951, *Reading Eagle* he reviews John A. Hostetler's bibliography on the Amish. Here is his review:

"The Mennonites are among the most publicized religious groups in the United States today, and among them the Amish Mennonites, so widely distributed on the borders of Berks County, are by no means the least.

"These Amish folk have been praised for their standards of rural living and their unique economic systems. Sometimes they have been treated only as curiosities. Yet all this resurgence of interest in these Pennsylvania Dutch people has produced a vast literature.

"John A. Hostetler, of State College, has just released from Herald Press at Scottdale, the Mennonite publishing center, a comprehensive bibliography of materials relating to the Amish. No one was more surprised than this reviewer when this study covered 100 pages.

"There is, of course, some duplication, because the materials have very wisely been catalogued in several ways: Books and pamphlets, graduate theses, articles, and unpublished sources form the main body of the bibliography. This is followed by an analytical subject index and the addresses of the periodicals cited.

"This is something more than a mere short title catalog. In each case the title, author, publisher, and pertinent material is presented under each publication and then the author gives a condensed but thorough analysis of each work. For the student of the Dutch this book is a necessary aid. Many readers will also be pleased with the introductory chapters telling of these interesting Eastern Pennsylvania neighbors and with the map of the United States showing the Amish church districts (1950) and also their extinct settlements."

From the Minutes of the Historical Committee

The Historical Committee of General Conference met on June 13, 1951, at the home of Ira D. Landis, Bareville, Pa. Besides the members of the committee a few visitors were present. Of the many items discussed, these will be of special interest to BULLETIN readers:

The chairman of the committee reported that H. Harold Hartzler is working on the compilation of a list of all Mennonite family histories, together with a list of all scholars working on the genealogies of Mennonite families.

A compilation and index of all available district conference minutes has been prepared.

Nelson P. Springer, who is in charge of the archives, has taken a short course at the National Archives in Washington, D.C. This should make him better equipped to oversee the filing and cataloging of our own church records.

During the committee meeting it was pointed out that a large number of valuable term papers on Mennonite history are being compiled in the libraries of our church schools. The possibility of making a master list of such research papers was mentioned.

Plans were made to enlarge the HISTORICAL BULLETIN by eight pages per year and to increase the dues of the Association to \$1.50 per year. The increase in dues is to become effective on January 1, 1952. Plans were also made to increase the circulation of the BULLETIN.

The Mennonite History Essay Contest was discussed and Paul Erb was re-appointed to manage this contest.

The materials for Volume I of the *Mennonite Encyclopedia* are due to be sent to the printer by February 1, 1952.

The next meeting of the committee is to be at Kitchener, Ontario, perhaps in the spring of 1952. A public meeting is to be planned for the occasion.

The members of the committee ex-

pressed their gratitude to Ira D. and Mabel E. Landis for their hospitality in opening their home for the committee meeting.

Elkhart Institute Commencement of 1902

Among the articles recently acquired by the Mennonite Church Archives is an Elkhart Institute commencement invitation of the class of 1902. The item is a gift from Mr. and Mrs. John Umble, Goshen, Indiana.

On the first page of this engraved invitation is this message:

You are cordially invited to attend
the fifth
Annual Commencement Exercises
of the
Elkhart Institute
at the Bucklen
Thursday and Friday evenings
June twelfth and thirteenth
nineteen hundred and two.

On page three is the list of graduates. Their names and courses which they completed are given below.

GRADUATES

Diplomas

Latin-Scientific Course
David B. Zook, President
Amelia Bergey
Walter B. Christophel
Fannie E. Coffman
Solomon F. Gingerich
Bessie Landis, Sec.
George J. Lapp
Lillie F. Minnich
Albert B. Rutt
Lydia B. Stutzman
Orie C. Yoder
Bertha F. Zook
Frances R. Zook

Normal Course

C. Roy Blosser
Elizabeth Hansaker
Edward E. Hansaker
Katie Malick

Bible Course

Irvin R. Detweiler
Lydia Schertz

Seminary Course

Anna E. Christophel
Alta Kurtz

Shorthand Course

Barbara Leaman
Pearl R. Shafer
Fred Williams

Certificates

Bookkeeping Course

Frank S. Henry D. E. Stutzman
Oscar C. Snyder John E. Wenger
Ray H. Surls Orvin Kurtz
Samuel Numemaker

Shorthand Course

Ruby Carpenter Marjorie Wagner
Ruby Golden Mary Draggio
Le Ona Umbenhour Avis A. Reed
Arvilla Dausman Viola Weyrick
Pearl Grady Goldine Willson

—M. G.